

الشرح المبسر لقراءة أبي جعفر

*The Simplified Explanation of Qirā-at  
Abi-Ja'far*

مراجعة وتقريظ  
الشيخ د. علي توفيق النحاس

*Compiled and translated by*

**Fatma Yacout Elibyari**

فاطمة ياقوت الإبياري

*English Reviewed by*

**Jameelah Thomas**

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## The Tajweed Rules of Abi Ja'far

8) Abū Ja'far Al-Madanī (Yazīd ibn al-Qa'qā' al-Makhzūmī) is among the successors. He was brought to Umm Salamah (the wife of the prophet ﷺ) as a baby. She wiped his head and prayed for him. He is one of the teachers of Imām Nāfi', and learned the Qur-ān from 'Abdullāh ibn 'Ayyāsh, 'Abdullāh ibn 'Abbās, Abi Hurayrah and narrated their Ahādīth. He would fast every other day, pray 4 rakā'āt tahajjud, and pray for all muslims, including every one who recited his qirā-ah before and after him. Nāfi' said that when they washed Aba Ja'far (who passed away in 130 A.H) they saw a white light between his neck and chest that looked like a page of the Muṣḥaf. May Allāh **سُبْحَانَهُ** shower him with mercy. His 2 students who preserved his qirā-ah were: 'Isa ibn Wardān (d. 160 A.H.) and Sulaymān ibn Muslim ibn Jammāz (d. 170 A.H.).

**Ibn Al-Jazarī** clarified 3 Qurrā' in his poem, Ad-Durrah, which is complementary to Ash-Shāṭibiyyah's poem of 7 Qurrā'. Ibn Al-Jazarī gives Abā Ja'far the same code letters that Ash-Shāṭibī gives to Nāfi' (Abj, أَبَج) on the basis that Nāfi' is considered the aṣl (root, reference) of Abi Ja'far. The code letters are: (أ) for Abi Ja'far, (ب) for 'Isa ibn Wardān, and (ج) for Sulaymān ibn Jammāz. These codes are written in red. So, In the Durrah, Ibn al-Jazarī only mentions how Abu Ja'far differs from ash-Shāṭibiyyah in his aṣl. Proofs will be given in blue text and taken from both Ash-Shāṭibiyyah and Ad-Durrah.

فَإِنْ خَالَفُوا أَذْكُرْ وَلَا فَاهِمِلَا \*\*\*

8- وَرَمَزُهُمْ ثُمَّ الرُّوَاةُ كَأَصْلِهِمْ



## 1. THE BASMALAH BETWEEN TWO SŪRAHS



Abū Jaʿfar only uses basmalah between any 2 sūrahs when he connects recitation from the end of one sūrah to the following sūrah, except sūrat At-Tawbah, which doesn't start with basmalah.

10 - وَبَسْمَلٍ بَيْنَ السُّورَتَيْنِ أَيْمَةً.

The alif in the verse is a letter code that indicates he uses basmalah

## 2. Sūrat Al-Fātiḥah

Unlike Ḥafṣ, Abū Jaʿfar doesn't count the basmalah as the first āyah of al-Fātiḥah, rather اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١﴾ is counted as the first āyah. For this reason, the last āyah is split into two parts:

(صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ) ﴿٦﴾ and (غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ) ﴿٧﴾.

He also reads āyah 4 without an alif in مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾.

Imām Ash-Shātibī states:

\*\*\*

108- وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاصِرٌ

10- وَمَالِكِ حُزْ فُزْ وَالصِّرَاطِ فِيهِ اسْجَلًا

### 3- Al-Madd Ul-Far`ī, ELONGATION



Abū Ja`far reads al-madd al-munfaṣṣil with qasr, 2 ḥarakāt, and he reads al-madd al-muttaṣṣil in tawassuṭ, 4 ḥarakāt.

22- وَمَدَّهُمْ وَسَّطَ وَمَا انْفَصَلَ اقْصَرْنَ \*\*\* أَلَا حُزْ وَبَعْدَ الْهَمْزِ وَاللَّيْنِ أَصْلًا  
فِي أُمِّهَا-وَأَمْرُهُ إِلَى-فَتَوَكَّلُوا إِن-أَلَا إِنَّ-قَالُوا إِنَّ-يَا أَهْلَ-يَا أَيُّهَا-هَؤُلَاءِ / جَزَّأُوهُمْ-سُوءٍ-وَشَاءَ

**Note:** The madd munfaṣṣil can be one of three categories:  
1- hamzah follows the letter of madd in 2 separate words, فِي أُمِّهَا .  
2- Hamzah follows mīm ul-jam` in 2 separate words, وَهَدَيْنَهُمْ إِلَى .  
3- Hamzah follows the alif of the word أَنَا in 2 separate words.

أَنَا أَحْيَى وَأُمِيتٌ وَأَنَا أَوَّلُ الْمُسْلِمِينَ-أَنَا أَقَلُّ-أَنَا أَكْثَرُ-وَأَنَا أَعْلَمُ [(إِنَّ أَنَا إِلَّا نَذِيرٌ-وَأَنَا رَبُّكُمْ)]  
وَمِنْ عَابَائِهِمْ, وَذُرِّيَّتِهِمْ, وَإِخْوَانِهِمْ, وَاجْتَبَيْنَاهُمْ, وَهَدَيْنَاهُمْ, إِلَى صِرَاطٍ مُسْتَقِيمٍ.

if hamzatul qaṭ` follows mīm ul-jam`, he lengthens the wāw to 2 ḥarakāt (qasr) according to the length of al-madd al-munfaṣṣil.

521 - وَمَدُّ أَنَا فِي الْوَصْلِ مَعَ ضَمِّ هَمْزَةٍ \*\*\* وَفَتْحِ أَتَى وَالْخُلْفِ فِي الْكَسْرِ بُحْلًا

Nāfi` elongates the alif of “أَنَا” in a continuous reading if it is followed by a hamzat qaṭ` maftūḥah or maḍmūmah. Abū Ja`far pronounces the alif and elongates it as a madd munfaṣṣil, (i. e., he lengthens it into two ḥarakāt), waṣlan. If “أَنَا” precedes a hamzat qaṭ` maksūrah, then he drops its alif. Similarly, if any letter other than the hamzah comes after ‘أَنَا’, then he drops this alif. This is the same in Ḥafṣ’s recitation: (إِنَّمَا أَنَا لَكُمْ نَذِيرٌ).



#### 4. ŜILAH OF MĪM UL-JAM



Abū Jaʿfar reads mīm al-jamʿ according to the letter, either a sākin or a mutaḥarrik that follows it, such as in the following.

**A.** If mīm ul-jamʿ is followed by a sākin letter (due to the rule of preventing the meeting of two sākin letters), then he reads the mīm with a ḍammah ʿarīḍah without lengthening it like other reciters.

113- وَمِنْ دُونِ وَصَلِ ضَمَّهَا قَبْلَ سَاكِنٍ لِكُلِّ \* \* مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

115- كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ الْقِتَالُ \* \* \* وَقِفْ لِلْكَلِّ بِالْكَسْرِ مُكْمِلًا

**B.** Abū Jaʿfar has only one way of reading mīm ul-jamʿ that precedes a mutaḥarrik letter (in a continuous reading) with a ōlah:

i.e., he connects a wāw of 2 ḥarakāt. 13- وَصَلِ ضَمَّ مِيمِ الْجَمْعِ أَضْلُ

(ءَاخِذِينَ مَا ءَاتَاهُمْ رَبُّهُمْ، إِنَّهُمْ، كَانُوا) (وَجِلَتْ قُلُوبُهُمْ، وَالصَّيْرِينَ عَلَى مَا أَصَابَهُمْ)

To listen to *Abū Jaʿfar's recitation*, please visit the following link:

[https://archive.org/details/Ibn\\_Nouh\\_3\\_uP\\_bY\\_mUSLEm](https://archive.org/details/Ibn_Nouh_3_uP_bY_mUSLEm)

In the link, Abū Jaʿfar's Muṣḥaf is the 9th one on the left hand side (purple).

<http://www.alwa7y.com/downloads/>

## 5. Rules of a Single Hamzah in a word



The qurrā` allow changes to be made in hamzah to ease the pronunciation. Abū Jaʿfar reads some hamzahs with *tas-hīl* (ease), *ibdāl* (turning), *naql* (transferring) and *hadthf*: (حَذَفَ) (deleting). Abū Jaʿfar also adds hamzahs to other words, contrary to Ḥafṣ.

**I.** Abū Jaʿfar adds a hamzah (رَبَّتْ-هُزُّوْا-كُفُّوْا) and a hamzah with madd muttaṣṣil in (زَكْرِيَّا)(مِيكَائِيلَ); an interrogative hamzah: أَأَذْهَبْتُمْ (46: 20), أَأَنْ كَانِ (68: 14) and an interrogative hamzah with madd lāzim in عَالَسَحَرُ-عَالَسَحَرُ (10: 81).

24-ءَامَنْتُمْ أَخِيرَ طَبِّ أَيْتِكَ لَأَنْتَ أَذْ  
\*\*\* ءَأَنْ كَانَ فِدْ وَاسْأَلْ مَعَ أَذْهَبْتُمْ إِذْ حَلَا  
28-وَسَاكِنُهُو حَقَّقْ حِمَاهُ وَأَبْدَلَنْ  
\*\*\* إِذَا غَيْرَ أَنْبِئْتُمْ وَنَبِّئْتُمْ فَلَا

**II.** He makes *ibdāl* of hamazāt with different ḥarakāt: mainly every **a)** sākin hamzah [except 2 words (2: 33) نَبِّئْتُمْ-أَنْبِئْتُمْ (15:51, 54:28)] into a madd letter that matches the preceding letter's ḥarakah, ex:

(بَاسٍ-أَقْرَأ-يَا جُوجَ وَمَا جُوجَ-مُوصَدَّةٌ. مُؤْمِنٌ-يَا كُلَّ-جِينًا) (لَا يَرْجُونَ لِقَاءَنَا أَتَتْ بِقُرْءَانٍ:  
لِقَاءَنَا أَتَتْ-إِلَى الْهُدَى أَتَيْنَا-فِرْعَوْنَ أَوْثُونِي-يَا صَالِحُ أَوْتِنَا-يَقُولُ أَوْذَن-الَّذِي أُتِمِّن-أَوْثِمِّن)

**b)** a sākin/mutaḥarrik hamzah to yā, then makes *idghām* of it into the scond yā: النَّسِيءُ: النَّسِيءُ-رُؤْيَا-لِلرُّؤْيَا: الرُّيَا-لِلرُّيَا-كَهَيْئَةٍ: كَهَيْئَةٍ-وَرِيَّيَا: وَرِيَّيَا.

29-وَرِيَّيَا فَادْغَمْهُو كَرُؤْيَا جَمِيعِي  
\*\*\* وَأَبْدَلْ يُؤَيِّدْ جُدْ وَنَحْوُ مُؤَجَّلَا



c) a hamzah maftūhah after damm to a wāw, ex.: وَمُوجَلًا-وَالْمَوْلَفَةِ-مُودِّن

d) a hamzah maftūhah after kasr to yā رِيَاءَ-قُرَى-رِيَاءَ-مَائَةً-قُرَى-قُرَى-شَانِيكَ-خَاطِئَةٍ: خَاطِئَةٍ-أَسْتَهْزِي: أَسْتَهْزِي-نَاشِيَةً: نَاشِيَةً-لَيْبِطَيْنَ: لَيْبِطَيْنَ- (مَوْطِيًا / مَوْطِيًا: ibdāl bikhulf: مُلِيتَ: مُلِيتَ-خَاسِئًا-مِئَتَيْنِ-فِئَةً-فِئَتَيْنِ-لَنْبَوْنَهُمْ

e) a hamzah maftūhah into an alif: (سَال 70:1), رَافَةً-أَمْتَلَاتِ

30-كَذَاكَ قُرَى اسْتَهْزِي وَنَاشِيَةً رِيَا نُبَوِي يُبِطِي شَانِيكَ خَاسِئًا أَلَا \*\*\*

31-كَذَا مُلِيتَ وَالْخَاطِئَةُ وَمَائَةُ فِئَةٍ فَاطْلِقْ لَهُوَ وَالْخُلْفُ فِي مَوْطِيًا إِلَى \*\*\*

35-لِئَلَّا أَجِدَ بَابَ التَّبُوءَةِ وَالتَّبِيءِ \*\*\* ءِ أَبْدِلْ لَهُوَ وَالذِّئْبُ أَبْدِلْ فَيَجْمَلًا

He makes ibdāl of الذِّئْبُ-الْأَنْبِيَاءُ-التَّبِيءُ-وَالْتَّبُوءَةُ, but not: لِيَلَّا.

III. Abū Jaʿfar omits a hamzah madmūmah followed by a wāw:

1a- If it is preceded by a fath, then the preceding letter doesn't get a dammah: وَلَا يَطُونُ: وَلَا يَطُونُ - لَمْ تَطُوهَا: لَمْ تَطُوهَا - أَنْ تَطُوهُمْ: أَنْ تَطُوهُمْ

1b- If the hamzah is preceded by a letter with a kasrah, then the preceding letter gets the dammah of the hamzah: يُضْهُونُ: يُضْهُونُ

وَالصَّبِيُونُ: وَالصَّبُونُ-فَمَالُونُ: فَمَالُونُ-تَسْتَهْزُونُ-مُسْتَهْزُونُ: مُسْتَهْزُونُ-أَسْتَهْزُوا-

مُتَكُونُ: مُتَكُونُ-أَنْبُونِي: أَنْبُونِي-لِيُطْفِئُوا: لِيُطْفِئُوا-وَيَسْتَنْبُونُكَ: وَيَسْتَنْبُونُكَ-لِيُوَاطِئُوا

32-وَيَحْذِفُ مُسْتَهْزُونُ وَالْبَابُ مَعَ تَطَوِي \*\*\* يَطَوِي مُتَكَا خَاطِينَ مُتَكِي أُولَا

33-كَمُسْتَهْزِي مُنْشُونُ خُلْفَ بَدَا وَجَزُ \*\*\* ءَانَ ادْغَمَ كَهَيْئَهُ وَالنَّسِيءُ وَسَهْلًا

2-He omits hamzah maksūrah preceded by kasr and followed by yā وَالصَّبِيَيْنِ: وَالصَّابِينَ-الْخَاطِئِينَ: الْخَاطِئِينَ-الْمُسْتَهْزِيَيْنِ: الْمُسْتَهْزِيَيْنِ-مُتَكِيَيْنِ: مُتَكِيَيْنِ

3- He omits a hamzah maftūhah in مُتَكَا: مُتَكَا.

He omits a hamzah in (جُرًا-جُرٌّ) and reads the zā with a shaddah).

4- He deletes the 1st hamzah of istifhām in: قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ.

460- وَفِي الصَّابِئِينَ الَّهِمَزَ وَالصَّابِئُونَ \*\*\* خُذْ وَهْزُوا وَكُفُّوا فِي السَّوَكِينَ فَصِلَا

IV. He makes tas-hīl of a hamzah preceded by an alif and/or inserts a 2 ḥarakāt alif in some words: -ءَاوَيْنَبِّئُكُمْ- أَرَأَيْتَ، أَاَنْتُمْ-ءَا. تَكُم-ءَا. فَا-

-ءَا. مَنْتُمْ هَذَا أَنْتُمْ-. For madd muttaşsil, he elongates the alif to 4 and 2

ḥarakāt in these 2 words: إِسْرَآ. يَل-فَكَآئِينَ: فَكَآ. ن

34- أَرَأَيْتَ وَإِسْرَائِيلَ كَأَيْنَ وَمَدَّ أَدُ \*\*\* مَعَ اللَّآءِ هَا أَنْتُمْ وَحَقَّقَهُمَا حَلَا

Abū Jaʿfar deletes the yā of اَلَّتِي in 3 sūrahs (33,58, 65) and reads the word waslan with tas-hīl of the hamzah. اَلَّتِي. The alif before the hamzah musahalah can be elongated to 4 and 2 ḥarakāt.

Waqfan: 1- ibdāl of the hamzah into yā, elongated to 6 ḥarakāt madd lāzim, as the yā is sākin: اَلَّتِي. 2- tas-hīl of hamzah maksūrah with rawm اَلَّتِي. اَلَّتِي, elongating the alif to 4 and 2 ḥarakāt.

Rawm: (is a part of the kasrah) for a hamzah recited with tashīl.

V. Abū Jaʿfar makes naql in some words: (transfers the ḥarakah of the hamzah to the previous sākin letter and omits the hamzah).

A. Ḥafṣ reads (فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي) 29: 34, Abū Jaʿfar reads (رِدَا): waslan and waqfan with dāl maftūḥah, only, without tanwīn.

B. (مِنْ أَجْلِ: مِنْ جُل) Abū Jaʿfar, alone, makes naql of the hamzah's kasrah to the sākin nūn (مِنْ أَجْلِ: مِنْ جُل).

230 - وَقُلْ عَادًا الْأُولَى بِإِسْكَانٍ لَامِهِ \*\*\* وَتَنْوِينِهِ بِالْكَسْرِ كَاسِيهِ ظَلَّلَا

c. This is how Ḥafṣ reads ﴿وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى﴾ Sūrat An-Najm. Abū Jaʿfar reads عَادًا الْأُولَى by: 1- making idghām of the tanween into the sākin lām, becoming lām mushaddad. 2- transferring the dammah of the hamzah to the sākin lām, waṣlan. When stopping on عَادَا for a test, Abū Jaʿfar has 3 ways to start the 2nd word: 1- الْأُولَى like Ḥafṣ, 2- الْأُولَى with hamzat ulwaṣl pronounced maftūḥah, followed by lām maḍmūmah. 3- لُولَى without hamzat ulwaṣl, since the lām acquired a ḥarakah.

36- وَلَا تَقُلْ إِلَّا الْآنَ مَعَ يُونُسَ بَدَا \*\*\* وَرِدْعًا وَأَبْدِلْ أَمَّ مِلْءٍ بِهِ انْقِلَا

D. (عَالَيْنَ وَقَدْ): (10: 51, 91) it has hamzat istifhām. Abū Jaʿfar and the reciters read the 2nd hamzat ulwaṣl in 2 ways:

1- making ibdāl of hamzatul waṣl into a long alif, lengthening it to 6 ḥarakāt as a madd lāzim, due to the sākin lām following it. (عَالَيْنَ)

2- making tas-hīl of hamzat ulwaṣl: (عَالَيْنَ). Nāfiʿ and Ibn Wardān also make naql in conjunction with these 2 ways, transferring the faṭḥah of the third hamzat ulqatʿ (عَالَيْنَ: عَالَيْنَ - عَالَيْنَ) to the sākin lām, omitting the hamzah.

3- Now that the lām has acquired a faṭḥah, it is required to make ibdāl in qaṣr, shortening the changed hamzat ulwaṣl to 2 ḥarakāt.

**Note:** Ibn Wardān reads the hamzat ulwaṣl in 3 ways: ibdāl with 6 or 2 ḥarakāt, simultaneously with the naql, and tas-hīl of hamzat ulwaṣl in conjunction with naql. عَالَيْنَ - عَالَيْنَ - عَالَيْنَ.

*The Difference Between 'Isa Ibn Wardān and  
Sulaymān Ibn Jammāz*

Ibn Wardān	Ibn Jammāz	Sūrah: āyah
الْآنَ-عَالَنَ-فَالَنَ-يَسْتَمِعُ الْآنَ : Naql	الْأَنَّ-الْعَنَ-فَالْعَنَ-يَسْتَمِعُ الْآنَ Like Ḥafṣ	2: 71, 187- 4:19 72: 9
عَالَنَ-عَالَنَ: Naql	عَالَنَ وَقَدْ-عَالَنَ: Like Ḥafṣ	10: 51, 91
مِلُّ الْأَرْضِ: Naql	مِلُّ الْأَرْضِ: Like Ḥafṣ	3: 91
يُؤَيِّدُ: Like Ḥafṣ	يُؤَيِّدُ: He makes ibdāl wāw	3: 13
يُخْرِجُ (yā maḍmūmah , rā maksūrah) and يَخْرِجُ: Like Ḥafṣ	يَخْرِجُ: Like Ḥafṣ	7: 58
مُؤَمَّنًا: mīm maftūḥah	مُؤَمِّنًا: mīm maksūrah	4: 93
وَيَتَّقِهِ: with sukūn	وَيَتَّقِيهِ: reads with ṣilah	24: 50
يَرِضُهُ: read with ṣilah	يَرِضُهُ: with sukūn	39: 7
أَرْجِهَ: with a kasrah	أَرْجِيهِ: reads with ṣilah	27: 35- 7: 110
تُرْزَقَانِهِ: with a kasrah	تُرْزَقَانِيهِ: reads with ṣilah	13: 37
الْمُنْشُونَ/ الْمُنْشُونَ	الْمُنْشُونَ	56: 72
سِقَايَةَ عِمَارَةٍ/ سِقَاةَ وَعَمَرَةٍ	سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ	9: 19
فَتُغْرِقُكُمْ/ فَتُغْرِقُكُمْ	الرَّيْحِ فَتُغْرِقُكُمْ	17: 69
يَحْسِرْتَنِي / يَحْسِرْتَنِي عَلَى	يَحْسِرْتَنِي عَلَى	39: 53

## 6. HĀ-UL-KINĀYAH, THE PRONOUN (HA)



18- وَسَكِّنْ يُودَّةَ مَعَ نُؤْلَةٍ وَنُصْلِهِی \*\*\* وَنُؤْتِيَهُ وَأَلْقِيهِ آلَ وَالْقَصْرُ حُمَلًا

The alif in the verse is a letter code that indicates Abū Jaʿfar reads some hā-ul-Kināyah with sukūn: (3:75,145)(42:20)(4:115)(28:28).

- 1- وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُودَّةَ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُودَّةَ إِلَيْكَ
- 2- (وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا،) (وَمَنْ يُرِدْ حَرْثَ الْآخِرَةِ نُؤْتِهِ مِنْهَا)،
- 3- (وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤْلَةٍ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ) (4: 115).
- 4- (أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِيهِ إِلَيْهِمْ) (28: 28) 5- (وَمَنْ يَأْتِهِ مُؤْمِنًا) silah (20:74)

**Note:** Only Hafṣ reads this qāf وَيَتَّقُهُ with sukūn, the following hā-ul-Kināyah with a ḍammah, and tafkhīm lām of Ismul jalālah.

، عَلَيْهِ اللَّهُ (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) 18: 63 وَيَتَّقُهُ-أَنْسَنِیْهِ (وَمَا أَنْسَنِیْهِ إِلَّا الشَّيْطَانُ) ،  
48:10, the others read with kasrah and tarqīq of lām (وَيَخْلُدُ فِيهِ مُهَانًا).

844 - وَهََا كَسِرَ أَنْسَانِيهِ ضُمَّ لِحَفْصِهِمْ \*\*\* وَمَعَهُ عَلَيْهِ اللَّهُ فِي الْفَتْحِ وَصَلًا

Abū Jaʿfar reads hā-ul-Kināyah maksūrah, without silah in: 25:69 . (بِمَا عَاهَدَ عَلَيْهِ اللَّهُ) 48:10, (وَمَا أَنْسَنِیْهِ إِلَّا الشَّيْطَانُ), 18:63 (وَيَخْلُدُ فِيهِ مُهَانًا).

- 19- كَيْتَقُهُ وَامْدُدْ جُدَّ وَسَكِّنْ بِهِی وَیرَ \*\*\* ضَهُ جَا وَقَصْرُ حُمَ وَالْإِشْبَاعُ مُجْلًا
- 20- وَيَأْتِيهِ أَتَى يُسْرَ وَبِالْقَصْرِ طُفَّ وَأَرْ \*\*\* جِهَ بِنَ وَأَشْبَعُ جُدَّ وَفِي الْكُلِّ فَانْقَلَا

(ب) in the verse is a letter code that indicates ʿIsa ibn Wardān reads hā-ul-Kināyah وَيَتَّقُهُ with sukūn, while (ج) indicates Sulaymān ibn Jammāz reads it with a kasrah and silah. The opposite is in يَرْضُهُ.

6- (وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ/ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ) (24: 50)

7- (يَرْضَهُ لَكُمْ/ يَرْضَهُ لَكُمْ) Ibn Wardān reads ṣilah of dammah

Ibn Wardān reads with kasrah and ibn Jammāz reads with ṣilah in:

8- أَرْجِهْ (وَأَبْعَثْ فِي الْمَدَائِنِ) قَالُوا أَرْجِهْ/ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ (وَأَبْعَثْ فِي الْمَدَائِنِ)

9- (قَالَ لَا يَأْتِيَكُمَا طَعَامٌ تُرْزَقَانِيهِ/ تُرْزَقَانِيهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا)

## 7. TWO ADJACENT HAMZAHS IN A WORD



23- وَسَهَّلْنَ بِمَدِّ أَتَى

Abū Jaʿfar recites these types of double hamzahs (like Qālūn) with *tas-hīl* of the 2nd hamzah and insertion (*idkhāl*) of an alif between the 2 hamzahs. This is called *alif-ulfaṣl*, meaning separation.

*Tas-hīl* means easing in pronunciation by reading a hamzah between the sound of a hamzah and the letter of madd, which corresponds to its ḥarakah.

195 - وَأَضْرَبُ جَمْعَ الْهَمَزَتَيْنِ \*\*\* ثَلَاثَةً أَنْذَرْتَهُمْ أَمْ لَمْ أَبَيِّتَا أَنْزِلَا

If 2 hamzat qatʿ meet or follow each other in a word, the 1st questioning hamzah will only carry a fathah, called an interrogative hamzah. It has to be pronounced muḥaqaqqah ء and the 2nd hamzah is either maftūḥah, maḍmūmah, or maksūrah, such as: أَنْذَرْتَهُمْ-أَنْزِلْ-أَلَا-ءَالِدْ-ءَأَنْتُمْ-أَبِيْمَةَ, (أَنْذَرْتَهُمْ-أَنْزِلْ-أَعِذَا-ءَالِدْ-أَعَنْتُمْ-أَبِيْمَةَ) as:

1022 - وَسَكِّنْ وَرِذْ هَمْزاً كَوَاوِ أَوْشَهْدُوا \*\*\* أَمِيناً وَفِيهِ الْمَدُّ بِالْخُلْفِ بَلَلَا



**II.** Abū Jaʿfar reads the word (أَشْهَدُوا) with 2 hamzahs أَءَشْهَدُوا in 43: 19, with insertion of an alif and tas-hīl of the 2nd hamzah: أَأَشْهَدُوا.

**III.** Abū Jaʿfar reads 2 words with tas-hīl of the 2<sup>nd</sup> hamzah, without insertion of alif-ulfaṣl between the 2 hamzahs (forbidden).

**1-** ءَأَمَنْتُمْ is repeated in 3 sūrahs: 7: 133, 20: 71, and 27: 49.

**2-** ءَأَلْهَتْنَا (ءَأَلْهَتْنَا) in sūrat Az-Zukhruf.

189- وَطَه فِي الْأَعْرَافِ وَالشُّعْرَا \*\*\* بِهَا ءَأَمَنْتُمْ لِلْكَافِرِينَ ثَالِثًا أَبَدًا

194 - وَلَا مَدَّ بَيْنَ الْهَمَزَتَيْنِ هُنَا \*\*\* وَلَا بَحِثُ ثَلَاثٌ يَتَفَقَّنُ تَنْزِيلًا

The reason the insertion is not allowed in these words is because it will have a collection of four alifs, which is forbidden.

### 8. Repetitive Questioning (Istifhām Mukarrar)



If questioning occurs twice in an āyah, (i.e., a hamzah of istifhām carries a fathah, and the 2nd hamzah carries a kasrah, such as in:

(أَأَذَا) ..... (أَأَنَا), then this double questioning is called Istifhām

Mukarrar. Abū Jaʿfar recites these 11 repeated istifhām with only one question in the 2nd position (أَأَنَا) and with a proclamation

(ikhbār) for the 1st position (إِذَا) (i.e., one hamzah only). Except in 2 places: Sūrah 37: 16, 56: 50, he reads in an opposite way [Istifhām coming first (أَأَذَا), then (ikhbār) one hamzah (إِنَّا)].

25- وَأَخْبِرْ فِي الْأُولَىٰ إِنَّ تَكَرَّرَ إِذَا سَوَىٰ \*\*\* إِذَا وَقَعَتْ مَعَ أَوَّلِ الدَّبْحِ فَاسْأَلَا

- 1- {وَإِنْ تَعَجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا تُرَابًا أَمْ نَأْتِي خَلْقٍ جَدِيدٍ} [Sūrah 14:5]
- 2-3- {وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَمْ نَأْتِي لَمَبْعُوثُونَ} [Sūrat Al-Isrā-a:49, 98]
- 4- {قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَمْ نَأْتِي لَمَبْعُوثُونَ} [Sūrat Al-Mu-minūn: 82]
- 5- {وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَمْ نَأْتِي لَمُخْرَجُونَ} [Sūrat An-Naml:67]
- 6- {إِنِّكُمْ مَوْلَا لَتَأْتُونَ الْفَاحِشَةَ} {لَمَّا أَلْبَسْتُمْ لَتَأْتُونَ الرَّجَالَ} [Sūrah 29: 28, 29]
- 7- {وَقَالُوا إِذَا ضَلَلْنَا فِي الْأَرْضِ أَأَمْ نَأْتِي خَلْقٍ جَدِيدٍ} [Sūrat Us-Sajdah: 10]
- 8- {أَمْ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [Sūrat Aş-Şāffāt: 16]
- 9- {إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَمْ نَأْتِي لَمَدِينُونَ} [Sūrat Aş-Şāffāt: 53]
- 10- {وَكَانُوا يَقُولُونَ أَمْ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ} [Sūrat Ul-Wāqī'ah]
- 11- {يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ} {أَمْ إِذَا كُنَّا عِظَامًا نَخْرَةً} [Sūrat An-Nazi'āt]

## 9. TWO ADJACENT HAMZAHS IN TWO WORDS



When 2 hamzahs meet in 2 words, (i.e. the 1st hamzah is the last letter of the 1st word and the 2nd hamzah is the 1st letter of the 2nd word) there are different ways of reading these words depending on the ḥarakāt of the 2 different hamazāt (pl.).

The 2 hamzahs either differ or agree in their ḥarakāt.

### (A) When The 2 Hamzahs Agree in Their Ḥarakāt

If the 2 hamzahs agree (ittafaqatā) in their ḥarakāt, then Abū Ja'far makes tas-hīl of the 2nd hamzah. \* \* \* 27- وَحَالَ اتِّفَاقٍ سَهِّلِ الثَّانِي إِذَا طَرَأَ

- (a) identical with fathah: (جَاءَ أَمْرُنَا) شَاءَ أَنْ نَشْرَهُ (جَاءَ أَحَدٌ)
- (b) identical with kasrah, such as in: (السَّمَاءِ إِنْ) الْتِسَاءِ إِلَّا (هَلُولَاءِ إِنْ)
- (c) identical with dammah, only one in the Qur-ān: (أُولِيَاءُ أُولَئِكَ).

### (B) When the 2 hamzahs differ in their ḥarakāt

If the 2 hamzahs differ in their vowels (ikhtilāf ḥarakāt) then Abū Jaʿfar and 7 rāwīs agree upon reading the 2nd hamzah by applying a rule to it, depending on where the fathah vowel is: either the 1st hamzah is maftūḥah, the 2nd or none of them.

#### The Rule

- (a) If the 1st hamzah is maftūḥah, then make tas-hīl of the 2nd.  
The 2nd will have a kasrah (تَفَيَّ إِلَى - لِي) or a ḍammah (جَاءَ أُمَّةً - مَّةً).
- (b) If the 2nd hamzah is maftūḥah, then he makes ibdāl of it to a letter of madd that matches the preceding ḥarakah. If the 1st hamzah is maksūrah, then he turns the 2nd into a yā maftūḥah. If the 1st is maḍmūmah, then he turns the 2nd to a wāw maftūḥah.

لَوْ نَشَاءُ أَصْبَنَاهُمْ: وَصَبْنَاهُمْ-السُّفَهَاءُ أَلَا: وَلَا -سَوْءَ أَعْمَالِهِمْ: وَعَمَّالِهِمْ-الْمَلُؤُا أَفْتُونِي: وَفْتُونِي-  
وَيَسْمَاءُ أَقْلِي: وَقْلِي / مِنَ السَّمَاءِ ءَايَةً / أَوْ: يَايَةً / يَوْ - وَعَاءِ أَخِيهِ: يَخِيهِ-الشَّهْدَاءِ أَنْ-يَنْ.

- (c) If neither of them is maftūḥah (the 1st hamzah is maḍmūmah and the 2nd is maksūrah, the opposite does not exist in the Qur-ān) then Abū Jaʿfar makes tas-hīl and ibdāl of the 2nd hamzah into a wāw maksūrah and the ibdāl is preferred, muqaddam.

يَهْدِي مَنْ يَشَاءُ إِلَى: يَشَاءُ وَلِي - لِي) يَزَكِّيَاءُ وَنَا - نَا (أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ: الْفُقَرَاءُ وَلِي - لِي  
(الشَّهْدَاءُ إِذَا: وَذَا - ذَا)

**Note:** If you stop on the 1st hamzah for a test, then start the 2nd without any changes, but the meaning requires to connect them.

## 10. It̤h̤hār (Clarity) and Idghām (Assimilation)



A. The Small Idghām: Some readers merge special sākin letters. Like the letters that are close in articulation point or may be from the same articulation point: Similar letters:

- 283 - وَطَسَ عِنْدَ الْمِيمِ فَارًا اتَّخَذْتُمْ \*\*\* أَخَذْتُمْ وَفِي الْإِفْرَادِ عَاشَرَ دَغْفَلًا  
284 - وَفِي أَرْكَبٍ هُدًى بَرٍّ قَرِيبٍ يَخْلَفُهُمْ \*\*\* كَمَا ضَاعَ جَاءَ يَلْهَثُ لَهُ دَارٍ جُهَلًا  
16 - وَأَذْ مُحَمَّدٌ تَأْمَنَّا

Abū Jaʿfar is the only reciter who makes complete idghām without rawm or ishmām in sūrat Yūsuf: 11 مَالِكَ لَا تَأْمَنَّا عَلَى يُوسُفَ .

I. Abū Jaʿfar reads the following letters with idghām of: "ذ" في "ت"

1- The "dthāl" into the "tā" in 3 words like: a- وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ - b- لَيْنِ اتَّخَذْتَ - اتَّخَذْتُمْ (20). (فَنَبَذْتُهَا) c- Sūrahs (40: 27 and 44: 19), wherever it occurs. ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا- وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي-فَأَخَذْتُهُ

Idghām of the thā into tā in 2 words: a- (أُورِثْتُمُوهَا) b- in (لَبِثَتْ- لَبِثْتُ-). He makes it̤h̤hār of the: a- thā from dthāl in (يَلْهَثُ ذَٰلِكَ) - (كَمْ لَبِثْتُمْ- (يَبْنِي أَرْكَبَ مَعَنَا) (11: 42) and b- bā from mīm in (7: 176)

## 11. Alfārsh (Different Pronunciation) of Abū Jaʿfar



Alfārsh: words all over the Muṣḥaf, mentioned once or multiple times, that do not follow certain rules.

495 - وَضَمَّكَ أَوَّلَى السَّاكِنَيْنِ لِثَالِثٍ \*\*\* يُضَمُّ لُزُوماً كَسْرُهُ فِي نِدٍ حَلَاً

If two sākin letters meet between two words, then waṣlan, the first sākin is either given a ḥarakah or it is dropped if it is a madd letter.

Abū Jaʿfar reads the first sākin with a ḍammah وَضَمَّكَ أَوَّلَى السَّاكِنَيْنِ , on the condition that the second sākin is a verb which starts with hamzatul waṣl and its third letter (counting starts from hamzah), carries a permanent ḍammah, lazimah \*\*\* لِثَالِثٍ يُضَمُّ لُزُوماً as in:

496- قُلْ ادْعُوا أَوْانْقُصْ قَالَتْ اخْرُجْ أَنْ اْعْبُدُوا \* وَمَحْظُوراً أَنْظُرْ مَعَ قَدْ اسْتَهْزَيْتَ اَعْتَلَاً  
(قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ-قَالَتْ اخْرُجْ- أَنْ اْعْبُدُوا اللَّهَ- مَحْظُوراً أَنْظُرْ- قَدْ اسْتَهْزَيْتَ)

Abū Jaʿfar reads the ṭā with a kasrah instead of a ḍammah فَمَنْ أَضْطَرَّ

He reads the tā with a ḍammah instead of a kasrah in لِلْمَلَكَةِ اسْجُدُوا

448- وَحِيلَ بِإِشْمَامٍ وَسِيقَ كَمَا رَسَا \*\*\* وَبِئْسَءَ وَسِيعَتْ كَانَ رَاوِيهِ أَنْبَلَاً

Al-ishmām: the pronunciation of the 1st letter of a word (سِيعَتْ) with a combination of 2 vowels: round the lips as if pronouncing ḍammah, while producing a kasrah for the same letter, as follows.

Pay attention, do not elongate the ḍammah into a wāw.

Abū Jaʿfar read 2 words with ishmām, سِيعَتْ (67: 27), سِيعَتْ (11: 77).

494 - وَحَيْثُ أَتَى حُطَوَاتِ الطَّاءِ سَاكِنٌ \*\*\* وَقُلْ ضَمُّهُ عَنْ زَاهِدٍ كَيْفَ رَتَّلَا

Abū Jaʿfar reads the tā in حُطَوَاتِ sākinah, and the middle letter of the following words with ḍammah instead of sukūn:

نُكْرًا - فَسْحَقًا - الْعُسْرَ - يُسْرًا - الْعُسْرَى - الْيُسْرَى - الرُّعْبَ -

64 - وَالْأَمْرُ أَثْلٌ وَاعْكِسْ أَوَّلَ الْقِصِّ هُوَ وَهِيَ \*\*\* يُمِلُّ هُوَ ثُمَّ هُوَ اسْكِنَا أَدْ وَحْمِلَا

Abū Jaʿfar reads these words with sākin hā on the condition that it be preceded by a letter of (و-ف-ل-ثم) . (وَهُوَ-فَهِيَ-لَهُوَ خَيْرٌ لِلصَّابِرِينَ-ثُمَّ هُوَ)

-He reads ʿayn sākinah of words like: 74: 30 عَشَرَ (9: 36) , عَلَيْهَا تِسْعَةَ عَشَرَ , اثنًا عَشَرَ, the 2nd word is read with madd lāzim 6 ḥarkāt.

**Note:** The 4 obligatory sakatāt that Hafṣ makes are specific to him in sūrahs (18:1,2-36: 54-75:37) and (83:14). Abū Jaʿfar connects. The sakt is a breathless pause of 2 sec., written as a small sīn (س).

وَلَمْ يَجْعَلْ لَهُ عِوَجًا قَيِّمًا (مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ) (كَلَّا بَلْ رَانَ عَلَى) (وَقِيلَ مَنْ رَاقٍ  
830 - وَسَكَّتْهُ حَفِصٌ دُونَ قَطْعٍ لَطِيفَةً \*\*\* عَلَى أَلِفِ التَّنْوِينِ فِي عِوَجًا بَلَاً  
831 - وَفِي نُونٍ مَنْ رَاقٍ وَمَرْقَدِنَا وَلَا مِ بَلْ \*\*\* رَانَ وَالْبَاقُونَ لَا سَكَّتْ مُوَصَّلًا

Abū Jaʿfar reads with a special sakt between the separate letters (Alḥurūf Almuqattaʿah) at the beginning of 14 sūrahs, such as:

الْم: أَل س م - الْمَص: أَل س م ص - الرَّ: أَل س ر - طَسَم - حَم - كَهَيْعَص ﴿٥﴾ - طه.  
62 - حُرُوفُ التَّهَجِّي أَفْصَلُ بِسَكَّتٍ كَحَا أَلِفٌ \*\*\* أَلَا يَخْدَعُونَ اعْلَمَ حَبِّي وَاشْمِمَا طَلَا



The alif has no madd. The lām and any letter with the madd sign must be elongated to 6 ḥarakāt. Any letter from (حى طهر) is elongated to 2 ḥarakah.

### The Nūn Sākin and Tanwīn

Abū Jaʿfar only, makes ikhfā' of nūn sākin and tanwīn at ghaīn and khā: -مِنْ غَيْرِكُمْ-وَمِنْ خَلْفِهِمْ-حَلِيمًا غَفُورًا-مَا لَكُمْ مِنْ إِلَهِ غَيْرِهِ-مِنْ غِلٍّ-مِنْ خَلْفٍ khā: Except: (4: 135) إِنْ يَكُنْ غَنِيًّا and (5: 3) وَالْمُنْخَنِقَةُ, (15: 51) فَسَيُنْغِضُونَ

42- وَغَنَّهُ يَا وَالْوَاوِ فُزْ وَبِخَا وَغَيْ. \*\* نِ الْخَفَا سَوَى يُنْغِضُ يَكُنْ مُنْخَنِقٌ إِلَّا

### Ways of Stopping on ʿUthmanic Muṣḥaf Script

He stops on this word يَأْتِ ending in a feminine tā ت, with hā: يَأْتِ.

### 12. Yā-āt al-Idāfah



Abū Jaʿfar reads yā-āt-il-idāfah like Qalūn, except 3 that he differs with him in. He reads 2 words with sukūn ﴿لَكُمْ دِينُكُمْ﴾ وَلِي دِينَ

(مِنْ بَعْدِ أَنْ تَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ) (12: 100)

52- كَقَالُونَ أَذْ لِي دِينَ سَكِّنْ وَإِخْوَتِي \*\*\* وَرَبِّي افْتَحْ أَصْلًا وَاسْكِنِ الْبَابَ حُمَلًا

He reads this yā maftūḥah: (وَلَيْنَ رُجِعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْىَ) 41:50.

### 13. YĀ-ĀT AZ-ZAWĀ-ID (EXTRA)



Ya-āt az-Zawā-id are 62 in total. Abū Jaʿfar reads 37 words with an extra “yā” يَا, waslan and deletes them waqfan, as Shāṭibī states:

420 - وَدُونَكَ يَا أَتِ تَسْمَى زَوَائِدًا لَأَنَّ	***	كُنَّ عَنْ خَطِّ الْمَصَاحِفِ مَعْرِلًا
422 - وَفِي الْوَصْلِ حَمَادٌ شَكُورٌ إِمَامُهُ	***	وَجُمْلَتُهَا سِتُونٌ وَاثْنَانِ فَأَعْقِلَا
57- يُوَافِقُ مَا فِي الْحِرْزِ فِي الدَّاعِ وَاتَّقُوا	***	نِ تَسْأَلِنِ تُؤْتُونِي كَذَا اخْشَوْنِ مَعَ وَلَا
58- وَأَشْرَكْتُمُونِ الْبَادِ تُخْزُونِ قَدْ هَذَا	***	نِ وَاتَّبِعُونِي ثُمَّ كِيدُونِ وَصِلَا
59- دَعَانِي وَخَافُونِي وَقَدْ زَادَ فَاتِحًا	***	يُرْدُنِ بِحَالِيهِ وَتَتَّبِعَنَّ أَلَا
60- تَلَاقِ التَّنَادِي بِنِ عِبَادِي اتَّقُوا طَمًا	***	دُعَاءِ أَتْلُ وَاحْدِفْ مَعَ تُمِدُّونَنِي فَلَا

I. Waslan and waqfan 43:68 يَبْعَادِي لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

II- Abū Jaʿfar reads the following ya-āt waslan and deletes them waqfan

No	Ibn Wardān	Place	Waslan	Waqfan
1		2: 186	أُحِيبُ دَعْوَةَ الدَّاعِ إِذَا	الدَّاعِ
2		2: 186	إِذَا دَعَانِي فَلْيَسْتَجِيبُوا لِي	دَعَانِي
3		2: 197	وَأَتَّقُونِي يَا أُولِيَ الْأَلْبَابِ	وَأَتَّقُونِ
4		3: 20	وَمَنْ أَتَّبَعْنِي وَقُلْ	وَمَنْ أَتَّبَعْنِ
5		3: 175	وَخَافُونِي إِنْ كُنْتُمْ مُؤْمِنِينَ	وَخَافُونِ
6		5: 44	وَاخْشَوْنِي وَلَا تَشْتَرُوا	وَاخْشَوْنِ

7		6: 80	وَقَدْ هَدَبْنِي وَلَا أَخَافُ مَا	وَقَدْ هَدَبْنِي
8		7: 195	ثُمَّ كِيدُونِي فَلَا تُنْظِرُونِ	كِيدُونِ
9		11: 46	فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ	فَلَا تَسْأَلْنِي
10		11: 77	وَلَا تُخْزُونِي فِي ضَيْغِي	وَلَا تُخْزُونِ
11		11:105	يَا تَبَّ لَا تَكَلَّمُ	يَوْمَ يَاتِ
12		12: 66	حَتَّى تُؤْتُونِي مَوْثِقًا	تُؤْتُونِ
13		14: 40	دُعَاءِ ﴿٥٠﴾ رَبَّنَا وَتَقَبَّلْ	دُعَاءِ
14		17: 62	لَيْنِ أَخْرَتِي إِلَى	أَخْرَتِي
15		18: 24	يَهْدِينِي رَبِّي	يَهْدِينِ
16		18: 39	إِنْ تَرِنِي أَنَا	إِنْ تَرِنِ
17		18: 40	أَنْ يُوتِيَنِي خَيْرًا	أَنْ يُوتِيَنِي
18		18: 64	مَا كُنَّا نَبْغِي فَأَرْتَدَّا	نَبْغِي
19		18: 66	أَنْ تُعَلِّمَنِي مِمَّا	تُعَلِّمِنِ
20		18: 17	الْمُهْتَدِي وَمَنْ يُضِلِّ	الْمُهْتَدِي
21		22: 23	الْعَاكِفُ فِيهِ وَالْبَادِي وَمَنْ	وَالْبَادِي
22		27: 36	أَتَمِدُّونَنِي بِمَالٍ	أَتَمِدُّونَنِي
23	يَوْمَ التَّلَاقِ ﴿١٦﴾ يَوْمَ	40: 15	Jammāz يَوْمَ التَّلَاقِ يَوْمَ	التَّلَاقِ
24	يَوْمَ التَّنَادِ ﴿٣١﴾ يَوْمَ	40: 32	Jammāz يَوْمَ التَّنَادِ يَوْمَ	التَّنَادِ
25		40: 38	أَتَّبِعُونِي أَهْدِيكُمْ	أَتَّبِعُونِ
26		42: 32	الْجَوَارِي فِي الْبَحْرِ	الْجَوَارِ
27		43: 61	وَأَتَّبِعُونِي هَذَا صِرَاطٌ	وَأَتَّبِعُونِ
28		50: 41	يُنَادِ الْمُنَادِي مِنْ	الْمُنَادِ

29		54: 6	يَوْمَ يَدْعُ الدَّاعِ إِلَى	الدَّاعِ
30		54: 8	إِلَى الدَّاعِ يَقُولُ	الدَّاعِ
31		89: 4	إِذَا يَسِرْ هَلْ	يَسِرْ
32		89: 9	الصَّخْرَ بِالْوَادِ ۝ وَفِرْعَوْنَ	بِالْوَادِ
33		89: 15	رَبِّي أَكْرَمَنِ وَأَمَّا	أَكْرَمَنِ
34		89: 16	رَبِّي أَهْنَنِ ۝ ۞ كَلَّا	أَهْنَنِ
35		20: 93	أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي	أَلَّا تَتَّبِعَنِ
36		27: 36	فَمَا عَاتَنِ ۚ اللَّهُ خَيْرٌ مِّمَّا	فَمَا عَاتَنِ
37		36: 23	إِنْ يُرِدْنِ ۚ الرَّحْمَنُ بِضُرٍّ	إِنْ يُرِدْنِ

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سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ  
أَسْتَغْفِرُكَ وَأُذْنِبُ إِلَيْكَ

How perfect You are O Allah, and I praise You. I bear witness that  
Nonee has the right to be worshipped except You. I seek Your  
forgiveness and turn to You in repentance.

If you find any mistakes please email me: [najaah.ummAhmad@gmail.com](mailto:najaah.ummAhmad@gmail.com)

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